

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah’s name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Qad* (*already and affirmatively*) heard Allah say (*of*) which[u] mutually [*she*] pleads (*to/with*) you[g] in her husband and [*she*] complains to Allah; and Allah hears you both dialoging; verily Allah (*is*) *Sameeon* (*Acute-Hearer/enabler of others to hear/favorable Answerer to prayer*)[1] *Ba’sseeron* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).	قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَـٰدِلُكَ فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى ٱللَّهِ وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَآ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿١﴾
2. Who[r] *youdhaherona*[2] (*they that say to their wives: you are on me like my mother’s back*) of you[b] of their women, *en* (*not*) they[y] their mothers; not their mothers except whom[y] begotten[y] them; and verily they surely say a *munkaran* (*rationally objectionable/Sharey’ah prohibited*) of the say and a mendacity; and verily Allah (*is*) surely *Afowwon* (*multitudinous Pardoner*), *Ghafooron* (*iterative Forgiver*).	ٱلَّذِينَ يُظَـٰهِرُونَ مِنكُم مِّن نِّسَآئِهِم مَّا هُنَّ أُمَّهَـٰتِهِمْ ۖ إِنْ أُمَّهَـٰتُهُمْ إِلَّا ٱلَّـٰٓـِٔى وَلَدْنَهُمْ ۚ وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ ٱلْقَوْلِ وَزُورًا ۚ وَإِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ ﴿٢﴾
3. And who[r] *youdhaherona*[3] (*they that say to their wives: you[y] are upon me like my mother’s back*) of their women afterwards they[z] return for[4] what they[z] said then freeing a neck-she[y5] from before that *yatamas’sa* ([*both*] *touch/come-on to/have sexual relation with each other*); *tha’lekum* (*collective-afar-that*)[x] (*to be*) exhorted[6] you[z] by it[x]; and Allah by what you[z] work (*is*) Proficient.	وَٱلَّذِينَ يُظَـٰهِرُونَ مِن نِّسَآئِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا۟ فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَآسَّا ۚ ذَٰلِكُمْ تُوعَظُونَ بِهِۦ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾
4. Then whoever [*he*] found not[7], then fasting two consecutive months from before *yatamassa* ([*both*] *touch/come-on to/have sexual relation with each other*);	فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَآسَّا

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[1] The word “*Sameeon*”=“سميع” means: possessor of *rather acute* hearing capacity, *plus* in the case of Allah *enabler of others to hear*!

[2] The word “*youdhaheroona*”=“يظاهرون” has *several* meanings! However, in *this* context it is associated with “الظِهَار,” which was the *pre-Islamic* Arab way of *divorcing* their wives, by a person saying to his wife: “*you are upon me like my mother’s back*!” That is because the “*back*” is considered as the place of “*riding*!” When a man is having *sexual relation with his wife*, it is as if he is “*riding* over her!” Thus, the “*back*” is a lofty *metonymy* (*indirect declaration of intent*) with respect to “*having sexual intercourse*!” Hence, once a person expresses “الظِهَار” to his wife, then that means it is a *full divorce*! When *Islam was established* “الظِهَار” was *prohibited*! See اللسان!

[3] Ibid for “*youdhaheroona*!”

[4] In the word “لما” has the letter “ل”=“for!” This letter “ل”=“for” was taken to mean “عن” or “عمّا” or “في” by some Qur’an commentators! The *fact* remains that Allah said “لِما,” i.e. used the “ل” *not* any others! Had He wanted others He surely could or would have done that! So, I believe that the expression of “الظِهَار” is *divorcing* the wife! That is *what they said*! That means they *prohibited themselves* from *having any sexual relation with this particular woman*, which *used* to be their wife! Therefore, after the expression of “الظِهَار” it is *no more lawful* for them to engage in any form of *sexual relation with such a divorced wife*, as the woman is *no longer their wife*! Now if they *return* for what they said, i.e. “الظِهَار” in other words *for what they had already prohibited themselves of having*, and *now desire* to have *sexual relation* of any kind with the already *divorced* woman, as their *wife*, then they have to *expiate* that by “*freeing a believer’s neck*!”

[5] The expression “*freeing a neck-she*” is an *Arabic tongue* expression meaning: *freeing a slave*; in this case a *believer slave*!

[6] The word “توعظون” rooted in “وعظ” = “*exhorted*” or “*admonished*,” and “موعظة,” could mean: *exhortation* or *admonition*! See البصائر!

[7] That is “found not” the *wherewithal*!

then whoever [*he*] could not, then *ett'aamo* (*giving to: ingest/feed*) sixty poor; *tha'leka* (*afar-that-it/*) [x] (*is*) to believe you[z] by Allah and His messenger; and *telka*[w] (*she-that-afar-it*[w]*/those*[w]) (*are*) Allah's limits; and for the unbelievers (*is*) a painful torment.	فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ذَٰلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِۦ وَتِلْكَ حُدُودُ ٱللَّهِ وَلِلْكَٰفِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾
5. Verily who[r] *youhaddona*[8] (*they who pursue mutual: anger-/opposition/and non-compliance to religious obligations towards*) Allah and His messenger (*had been*) repressed they[z] as (*had been*) repressed whom[r] of before them; and *qad* (*already and affirmatively*) We descended *Aya'ten*[w] (*messages*) evidents-she [y m]; and for the unbelievers (*is*) a humiliative torment.	إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥ كُبِتُوا۟ كَمَا كُبِتَ ٱلَّذِينَ مِن قَبْلِهِمْ وَقَدْ أَنزَلْنَآ ءَايَٰتٍۭ بَيِّنَٰتٍ وَلِلْكَٰفِرِينَ عَذَابٌ مُّهِينٌ ﴿٥﴾
6. Day resurrects[9] them Allah together, then *youna'bbe'o* (*inform by piece-of-significant-and-availing-news*) them [*He*] by what they[z] worked; Allah *ahssa*[10] ([*He*] *comprehensively counted/reckoned*) it[x] and they[z] forgot[11] (*ceased paying attention to*) it[x]; and Allah over every thing (*is*) *Shaheedon* (*Witnesser/Testifier*).	يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوٓا۟ أَحْصَىٰهُ ٱللَّهُ وَنَسُوهُ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٦﴾
7. Have not seen [*you*[s]] that Allah knows what (*are*) in the Heavens[w] and what (*are*) in the Earth[w]; not be a *najwa* (*secret-counsel*) of three except He (*is*) their Fourth and nor five except He (*is*) their Sixth; and neither lesser than *tha'leka* (*afar-that-it/*) [x] and nor more except He (*is*) with them, where whatever they were; afterwards *youna'bbe'o* (*inform by piece-of-significant-and-availing-news*) them [*He*] by what they[z] worked The *Qeyamatey's*[w] (*Judgment's*) Day; verily Allah by every-thing (*is*) Omniscient.	أَلَمْ تَرَ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَآ أَدْنَىٰ مِن ذَٰلِكَ وَلَآ أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا۟ ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا۟ يَوْمَ ٱلْقِيَٰمَةِ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٧﴾
8. Have not seen [*you*[s]] to whom[r] (*had been*) forbidden they[z] *a'n* (*regarding*) the *najwa*[12] (*secret-counsel*[x]) afterwards they[z] return for what they[z] (*had been*) forbidden *a'n* it[x]; and *yatanajawna* (*mutually secretly-counsel they*[z]) by the sin and the aggression and the messenger's disobedience[w]; and if they[z] came (*to*) you[g] they[z] greeted you[g] by not what greeted you[g] by it[x] Allah; and they[z] say in their selves[w] *lawla* (*why has not*) torment us Allah for what we say; their sufficiency[13] (*is*) Hell[w] *yasslawna*[14] (*they*[z] *broiled on/by*) it[w]; so wretched the destiny.	أَلَمْ تَرَ إِلَى ٱلَّذِينَ نُهُوا۟ عَنِ ٱلنَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا۟ عَنْهُ وَيَتَنَٰجَوْنَ بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ ٱللَّهُ وَيَقُولُونَ فِىٓ أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا ٱللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَبِئْسَ ٱلْمَصِيرُ ﴿٨﴾
9. O you, who[r] believed they[z] if *tanajaytom* (*mutually secretly counseled you*[c]) so let not *tatanajaw* (*mutually secretly*	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا

[8] The word "يحادد" means *pursuing* a mutual *anger*, *opposition* and *non-compliance to obligations* of *religious duties*!
[9] The word "بعث" carries several meanings, among them: *sent*, *arouse*, *resurrected*, *awaken*, and *prompted*!
[10] The word "أحصى" is *comprehensively reckoned*, i.e. *accounted for from all aspects*, *not the simple enumeration*! See البصائر!
[11] The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: "We forgot you," (*S*32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to some thing*! See اللسان!
[12] The word "نجوى" means "*secret-counsel*" between *two or more persons*, *not* just counsel! See الراغب!
[13] The word "حسب في حسبهم" = "مُحسِب لك أو كاف لك أو كافيك من غيره، للواحد و التثنية و الجمع لأنه مصدر!" Thus, "المصدر" = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb*! See التاج!
[14] The word "يصلون" *transliterated* "*yaslawna*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!

counsel you[z]) by the sin and the aggression and the messenger's disobedience [w]; and *tanajaw* (*let-mutually secretly-counsel you* [z]) by the *berre* (*that which is dutiful*) and the *taqwa*[w] (*reverential guarding against Allah's displeasure*)[w]; and *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah, Whom to Him (*to be*) thronged you[z].	تَنَٰجَيۡتُمۡ فَلَا تَتَنَٰجَوۡاْ بِٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِ وَمَعۡصِيَتِ ٱلرَّسُولِ وَتَنَٰجَوۡاْ بِٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِيٓ إِلَيۡهِ تُحۡشَرُونَ ٩
10. Verily only the *najwa* (*secret-counsel*) [w] (*is*) of the Satan, to [*he*] sadden whom [r] they [z] believed; and not surely *dha're* (*harming/hurting*) them [*he*] a thing except by Allah's leave; and on Allah then let trust the believers.	إِنَّمَا ٱلنَّجۡوَىٰ مِنَ ٱلشَّيۡطَٰنِ لِيَحۡزُنَ ٱلَّذِينَ ءَامَنُواْ وَلَيۡسَ بِضَآرِّهِمۡ شَيۡـًٔا إِلَّا بِإِذۡنِ ٱللَّهِۚ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ١٠
11. O you, who[r] they[z] believed if (*had been*) said for you[b] *tafas'saho* (*let-make-room you* [z]) in the *majalis* (*sitting-places*), then *ifasaho* (*let-make-room you*[z]) Allah *yafsaho* (*makes-room*) for you[b]; and if (*had been*) said: *enshozo* (*let-upraise you*[z]) then *enshozo*; elevates Allah whom[r] they[z] believed of you[b] and whom[r] *oto* (*they*[z] *had been accorded*) the knowledge ranks [w]; and Allah by what you[z] work (*is*) Proficient.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قِيلَ لَكُمۡ تَفَسَّحُواْ فِي ٱلۡمَجَٰلِسِ فَٱفۡسَحُواْ يَفۡسَحِ ٱللَّهُ لَكُمۡۖ وَإِذَا قِيلَ ٱنشُزُواْ فَٱنشُزُواْ يَرۡفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ دَرَجَٰتٖۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ١١
12. O, you who[r] believed they[z] if *najaytom* (*mutually secretly counseled you*[h]) the messenger then *qaddemo* (*let-advance you*[z]) between your[n] *najwa's* (*secret-counsel's*) hands[w15] a charity [w]; *tha'leka* (*afar-that-it/*) [x] (*is*) *khayron* (*choicer/superior/worthier*) for you[b] and *att'haro* (*is more purging*); then *en* (*if*) you [z] found not (*the wherewithal*), then verily Allah (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نَٰجَيۡتُمُ ٱلرَّسُولَ فَقَدِّمُواْ بَيۡنَ يَدَيۡ نَجۡوَىٰكُمۡ صَدَقَةٗۚ ذَٰلِكَ خَيۡرٞ لَّكُمۡ وَأَطۡهَرُۚ فَإِن لَّمۡ تَجِدُواْ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ ١٢
13. Have you[c] disquieted[16] (*your selves*) to advance between your[n] *najwa's* (*secret-counsel's*) hands[w] charities[w]; so *edh* (*whereas*) you[z] did not and relented on you[b] Allah, then *aqemo*[17] (*let-you*[z] *up/sustain the prescribed obligations of*) the Prayer[w] and *aa'to* (*let-you*[z] *accord and fulfill the obligations of*) the *Zakata*[w18] (*prescribed percentage of personal possessions*)[w] and let-obey you[z] Allah and His messenger; and Allah (*is*) Proficient by what you[z] work.	ءَأَشۡفَقۡتُمۡ أَن تُقَدِّمُواْ بَيۡنَ يَدَيۡ نَجۡوَىٰكُمۡ صَدَقَٰتٖۚ فَإِذۡ لَمۡ تَفۡعَلُواْ وَتَابَ ٱللَّهُ عَلَيۡكُمۡ فَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَأَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥۚ وَٱللَّهُ خَبِيرُۢ بِمَا تَعۡمَلُونَ ١٣
14. Have not seen [*you*[s]] to whom[r] *tawallow* (*they*[z] *allied*) a people ired on them Allah; neither they (*are*) of you[b] and nor of them; and *yahlefona* (*they*[z] *swear*) on the lie while they know.	۞أَلَمۡ تَرَ إِلَى ٱلَّذِينَ تَوَلَّوۡاْ قَوۡمًا غَضِبَ ٱللَّهُ عَلَيۡهِم مَّا هُم مِّنكُمۡ وَلَا مِنۡهُمۡ وَيَحۡلِفُونَ عَلَى ٱلۡكَذِبِ وَهُمۡ يَعۡلَمُونَ ١٤
15. Prepared Allah for them a torment severe; verily they: fouled what they[z] were working.	أَعَدَّ ٱللَّهُ لَهُمۡ عَذَابٗا شَدِيدًاۖ إِنَّهُمۡ سَآءَ مَا كَانُواْ يَعۡمَلُونَ ١٥
16. *Ettakhtho* (*they*[z] *took-and-presumed*) their *ayma'na* (*oaths*) a *junnatan* (*covert/shield*), so they [z] repelled *a'n* (*off*) Allah's path, so for them (*is*) a humiliative torment.	ٱتَّخَذُوٓاْ أَيۡمَٰنَهُمۡ جُنَّةٗ فَصَدُّواْ عَن سَبِيلِ ٱللَّهِ فَلَهُمۡ عَذَابٞ مُّهِينٞ ١٦

[15] The expression "*between the hands*" is a lofty Arabic *tongue* expression meaning; before!
[16] That is: have you stinted regarding charity?
[17] That is you[z] up/sustain/maintain all the rituals necessary!
[18] See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*!

17. Never enriches[19] *a'n* (*regarding*) them their possessions and nor their children of Allah a thing; those (*are*) The Fire's[w] companions; they (*are*) in it[w] immortals.	لَّن تُغْنِيَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۚ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿١٧﴾
18. Day resurrects[20] them Allah together; then *yahlefona* (*they*[z] *swear*) for Him like *yahlefona* for you[b]; and they[z] reckon that they (*are*) on a thing; lo, verily they, they (*are*) the liars.	يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُۥ كَمَا يَحْلِفُونَ لَكُمْ ۖ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَىْءٍ ۚ أَلَآ إِنَّهُمْ هُمُ ٱلْكَٰذِبُونَ ﴿١٨﴾
19. Overwhelmed on them the Satan; so [*he*] (*caused*) them (*to*) forget Allah's *thekra*[21] (*Qur'an*); those (*are*) the Satan's party; lo, verily the Satan's party they (*are*) the losers.	ٱسْتَحْوَذَ عَلَيْهِمُ ٱلشَّيْطَٰنُ فَأَنسَىٰهُمْ ذِكْرَ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ حِزْبُ ٱلشَّيْطَٰنِ ۚ أَلَآ إِنَّ حِزْبَ ٱلشَّيْطَٰنِ هُمُ ٱلْخَٰسِرُونَ ﴿١٩﴾
20. Verily who[r] *youhaddona*[22] (*they who pursue mutual: anger/ opposition/ and non-compliance to religious obligations towards*) Allah and His messenger, those (*are*) in the *athalleen*[23] (*they who are humbled and subdued*).	إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥٓ أُو۟لَٰٓئِكَ فِى ٱلْأَذَلِّينَ ﴿٢٠﴾
21. Wrote Allah: surely assuredly[24] prevail I and My messengers; verily Allah (*is*) Strong, Mighty.	كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴿٢١﴾
22. Not find [*you*[s]] a people they[z] believe by Allah and The Day The Last, mutually affectioning whom-ever *ha'dda* (*he who pursued mutual: anger/ opposition-/ and non-compliance to religious obligations towards*) Allah and His messenger, and albeit they[z] were their fathers or sons or brothers or their clan[w]; those, wrote Allah in their hearts the belief and [*He*] supported[25] them by *Roohen*[26] (*The: Qur'an/ revelation-/ mercy*) of Him; and [*He*] admits them (*in*) paradises[w]-/gardens[w] run[w] from under it[w] the rivers; immortals they[z] (*are*) in it[w]; delighted (*is*) Allah *a'n* (*regarding*) them and delighted they[z] [*too*] (*are*) *a'n* Him; those (*are*) Allah's party; indeed, verily Allah's party they (*are*) the thrivers.	لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ يُوَآدُّونَ مَنْ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ وَلَوْ كَانُوٓا۟ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُو۟لَٰٓئِكَ كَتَبَ فِى قُلُوبِهِمُ ٱلْإِيمَٰنَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ رَضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ أُو۟لَٰٓئِكَ حِزْبُ ٱللَّهِ ۚ أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ ﴿٢٢﴾

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[19] The word "تغني" has double meanings: (1) *enriches*, (2) *suffices*! But "enriches" *includes* suffice and *not* vice versa! As "enriches" *makes rich or richer, makes fuller, more meaningful, or more rewarding* whereas "suffices" *meets the present needs of a specific task*! Hence "enriches" is *superior*!

[20] See footnote 9 above regarding بعث!

[21] As The Qur'an has Allah's Criteria of prescriptions and proscriptions!

[22] See footnote 5834 above regarding "يحادد"!

[23] The word "*athalleen*" is *plural, masculine, subjective noun*, meaning: *they who are humbled and subdued*!

[24] The "ل" in "لأغلبنّ" is a *juratory* "ل" = "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed here by "*assuredly*"!

[25] The word "أيدهم" comes from the "أيدٍ" which is that "(*divine*) Might," as in the *Ayah*: "And the Heaven We built it by (*divine*) Might" (S51: 47), a kind of "Might" which Allah *alone* has!

[26] It is stated in "اللسان" for the word "*ar-Rooh*" = "*Roohen*" and "*ar-Rawh*" two *distinct* meanings: (1) *mercy* and (2) *Isa*, son of Mary (*Jesus*)! However, "*ar-Rooh*" (*the Rooh*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *The Qur'an*, (4) *the revelation* (Qur'an or any other divine message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) creatures who are special angels, who are "*guardians*" *over the angels who are the guardians over the humans*, and (9) *the fresh breeze*, and (10) *rest*!